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ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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From the Christian Review.

[The following article is inserted at the request of the writer, and for other reasons. The Editor, of course, is not responsible for its doctrines.]

ATONEMENT.

Atonement for sinners is effected by the intercession of Christ, with his own blood, in heaven.

This subject will be examined by showing—

I. What things are preparatory to atonement.

II. In what it consists.

III. Where it is made, and,

IV. What are its effects.

Much light is reflected on this subject from the typical sacrifices of the old dispensation. It is an acknowledged point, that there must be in the antitype something answering to every part of the type. Hence, if we can ascertain what was represented, and what was ceremonially effected, by the types in the old dispensation, we shall be prepared to understand what is accomplished by the antitype, and how it is done under the new.

That the Jewish sacrifices, especially those offered annually on the tenth day of the seventh month, by means of which atonement was made for the whole congregation, were a type of the atonement made by Jesus Christ, is evident from the comparison between them made by the Apostle, in Heb. 9: 7-28.

I. Preparatory to atonement, in the typical sacrifices, the first thing requisite, was an officiating high priest. This position needs no proof.

Second, a suitable victim must be presented at the door of the tabernacle. Lev. 4: 4. "And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord." See, also, Lev. 4: 14, and 1: 3.

The third act, preparatory to atonement, was confession of sin, on the part of those for whom it was to be made. "This was done with the laying of the hands upon the head of the victim. If the atonement was to be made for an individual, he performed the act; but if it was to be made for the whole congregation, then the elders did it, as the representatives of the people. Lev. 1: 4. "And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him." (See, also, 3: 2, 8, 13.) Lev. 4: 13-15. "If the whole congregation of Israel sin through ignorance, * * * then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord."

That confession was either implied in the laying on of hands, or attended it, is shown, by Lev. 16: 21. "And Aaron shall lay both his hands upon the head of the live goat, and shall confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins." (See Num. 5: 7, 8.)

This laying on of hands was an act, both of confession of sin, and of trust in the blood of the victim to be accepted as a substitute for the punishment of those for whom it was to be offered. Lev. 1: 4. "And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him." As the antitype of this act, and as preparatory to the expiation of our sins, we are required to confess them, and trust in the blood of Christ, in order that he may atone for us. 1 John 1: 9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That faith is a prerequisite, is taught in Rom. 3: 25. "Whom," as Professor Stuart translates it, "God hath set forth, a propitiatory sacrifice through faith in his blood, to declare his righteousness for the remission of sins that are past."

The fourth and last act, preparatory to atonement, was the slaying of the victim. The atonement itself did not consist in the death of the victim. It is nowhere so represented in the Bible. The death of the victim was only preparatory, yet was indispensable to atonement. So the death of Christ was only preparatory to atonement, yet it was necessary; for "without shedding of blood is no remission." Heb. 9: 22.

In the type, atonement was made for none, except such as personally, or by their representatives, made application to the officiating priest for that purpose. Whatever was the sin, or uncleanness, they remained in all their guilt, until they applied to the priest, to make atonement, and the blood of the victim was actually offered up for them.

While the high-priest was making atonement in the holy place, the people were engaged in prayer. Luke 1: 10. "And the whole multitude of the people were praying without, at the time of incense." In allusion to this custom, the Apostle says, Heb. 4: 14-16, "Seeing, then, we have a great high-priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was, in all points, tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

II. It will now be shown, in what atonement consists.

The typical atonements were not accomplished by slaying the victim at the door of the tabernacle, but, in a subsequent act, by a particular use of the blood.—When every thing was prepared, according to divine direction, the priest took the blood of the victim, and made atonement with it, by sprinkling it upon and before the mercy-seat. The death of the victim may be regarded as the means of atonement, inasmuch as its blood was necessary to it; but the expiation itself was made, by using the blood in the manner described. Lev. 17: 11. "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." This perfectly accords with what is said of the blood of Christ. Col. 1: 20. "Having made peace through the blood of his cross."

1 John 1: 7. "The blood of Jesus Christ, his Son, cleanseth us from all sin." Eph. 2: 13. "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." Heb. 10: 19. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

1 Pet. 1: 18, 19. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, * * * but with the precious blood of Christ, as of a lamb without blemish, and without spot."

Rom. 5: 9. "Being now justified by his blood." Col. 1: 14. "In whom we have redemption through his blood, even the forgiveness of sins." Heb. 9: 13, 14. "For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God?" (See, also, Zech. 1: 11, Acts 20: 28. Heb. 12: 24, and 13: 11, 1 Pet. 1: 2. Rev. 1: 5, and 5: 9. Eph. 1: 7.) These scriptures clearly show, that atonement is not made by the sufferings of Christ alone, but rests upon the efficacy of his blood. As in the type, the Jewish atonement was not made by slaying the victim, but by sprinkling its blood upon and before the mercy-seat, so Christ makes atonement, not in the character of a suffering victim, but in that of an officiating high-priest. Heb. 2: 17. "That he might be a merciful and faithful high-priest in things pertaining to God, in order to expiate (as Macknight renders it) the sins of the people."

III. It will now be shown, that Christ did not make the atonement on Calvary, but makes it in heaven.

This is manifest both from the types, and from the representations of the writers of the New Testament. On the great annual atonement day, in which the faults of the year were expiated, when every thing was prepared, the high-priest took the blood of the victim, and went within the second veil, and there, alone, in the holy place, made atonement, by sprinkling it upon and before the mercy-seat. Lev. 16: 14-17. "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel."

This passage clearly shows, 1. That the atonement did not consist in the death of the victim. 2. That it was not made at the door of the tabernacle, in the presence of the people, but in the holy place, whether the high-priest went alone, with the blood of the victim. Here the Lord appeared in a cloud of incense upon the mercy-seat, and accepted the atonement there made, and dispensed pardon to those for whom it was made. Lev. 16: 2. "This holy place, first in the tabernacle and afterwards in the temple, typified heaven,

whether our great high-priest has gone, to atone for us. Heb. 9: 7-9. "But into the second went the high-priest alone, once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Verses 11, 12. "But Christ, being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats nor calves, but by his own blood, he entered in once into the holy place, procuring (as Stuart translates it) eternal redemption for us."

In this passage the apostle shows that the holy place within the veil was intended to represent, in a figure, the divine presence in heaven, and that the annual entrance of the high priest into this holy place, to make atonement with the blood of slain beasts, was designed as a representation, also of the entrance of Christ, with his own blood, into heaven itself, and of his officiating there, as the great high priest, before the throne of God to make atonement for sinners.

It is, then, in the heavenly world, in the tabernacle not made with hands, that the offering of our great high-priest is made. There he presented himself as the victim that had been slain. Heb. 10: 10-12. 1: 3. 7: 27. Rev. 5: 9. Eph. 5: 2. And there his blood, that had been shed, is virtually offered to make atonement; not literally, but spiritually; i. e., in a manner congruous with the spiritual temple in which he ministers. "Stuart on Heb. p. 436." "All that is material is only a figure, or emblem, of that which is spiritual or heavenly." (Stuart on Heb. p. 435.)

That the atonement is made in heaven, is confirmed by what is said in Heb. 9: 23, 24, where, after showing how the tabernacle and vessels of the ministry were purified with blood, the Apostle says, "It was necessary, that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

This appearing of Christ in the presence of God in heaven for us is the act, of which the entrance of the high-priest into the holy place, and his sprinkling of blood upon the mercy-seat, was the type. Christ entered into heaven itself, as the high-priest entered into the holy places, which were figures of the true, that is, of the heavenly. The plural places is probably used, in reference to the fact, that the holy place, prepared at first in the tabernacle, was afterwards transferred to the temple. Now, as atonement, under the Levitical priesthood, was made by sprinkling the blood of the victim upon the mercy-seat, and before the mercy-seat, in the holy place, and as the Apostle manifestly represents this place as a type of heaven, and the entrance of the high-priest into it, with the blood of slain beasts, as prefiguring the entrance of Christ, with his own blood, into heaven itself, and as he expressly declares his object, in entering there, to be, that he may now appear in the presence of God for us, we come to the unavoidable conclusion, that Christ makes atonement in heaven, and nowhere else.

There is an emphasis in the expression, "Now to appear," which is worthy of particular notice. It is not said that Christ once appeared in the presence of God for us, as though the object of his entrance there was accomplished; but he is represented as continually there, officiating in his "unchangeable priesthood." "After he had offered one sacrifice for sins," he "for ever sat down on the right hand of God." Heb. 10: 12. John says, 1: 2. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

As a victim or propitiatory sacrifice, Christ died for ALL; and with the blood of that sacrifice, he is prepared to atone for all; yet he does it for none except such as "come to God by him." He tasted "death for every man." Heb. 2: 9. "And the Lord hath laid on him the iniquity of us all." Is 53: 6. "Because we thus judge, that if one died for all, &c." 2 Cor. 5: 14, 15. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2: 2. The Greek word *haimos*, a noun from *hainomai*, and rendered, in the preceding passage, propitiation, signifies a propitiatory sacrifice, and the verse should read, he is the propitiatory sacrifice for our sins, &c.—(See, also, John 3: 14-17. Rom. 5: 18. 1 Tim. 4: 10.)

IV. The effects of atonement are, 1. Pardon of sin. Where atonement is made, the pardon of those for whom it is made, invariably and immediately follows. This is proved from the types, in which the forgiveness of sins always followed atonement. Lev. 4: 20. "And the priest shall make an atonement for them, and it shall be forgiven them." Ver. 25. "And the priest shall make an

atonement for him, as concerning his sin, and it shall be forgiven him." The same sentiment is taught in the following passages: Lev. 4: 31, 35. 5: 10, 13, 16, 18. 6: 7. 16: 21, 22. 19: 22. Num. 15: 26, 28.

This doctrine is confirmed by the language of various passages in the New Testament. The word *redemption* means *pardon*. Col. 1: 14. "In whom we have redemption through his blood, even the forgiveness of sins." (Also, Eph. 1: 7.)

That redemption, or forgiveness of sins, is the immediate result of atonement, is manifest from Heb. 9: 12. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, [i. e., into heaven,] procuring eternal redemption [forgiveness] for us." The original word, *euramenos*, Professor Stuart considers to be an Alexandrine form of the second aorist, middle voice, made after the analogy of the second aorist active, and renders it as above, by the English participle *procuring*. If this rendering of Professor Stuart be correct, it represents our high-priest, not as "having obtained," but as *procuring* eternal pardon for all "that come to God by him." This is done, by making atonement for them with his own blood in heaven. The intercession of Christ, made through his own blood, as high-priest, is always effectual, i. e., the object for which he intercedes is always granted. But we must observe, that there is a wide difference between the intercession of Christ for his enemies and others, while a man of sorrows below, and that made by him as high-priest, with his own blood, in heaven.

The ability of Christ to save all who come to God by him, does not rest alone upon the circumstance that he died for all, but upon the unchangeableness of his priesthood. Heb. 7: 23-25. "By so much was Jesus made a surety of a better testament. And they, truly, were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost, that come to God by him, seeing he liveth to make intercession for them." Let it, however, be remembered, that no atonement is made for those who sin wilfully, after knowing the truth. Heb. 10: 26. "For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." And Heb. 6: 4-6. "For it is impossible, &c. These passages allude to the common and acknowledged distinction in the Jewish law, between sins of oversight, and those of presumption. For the first class of these, see Lev. 4: 2, 13, 27, and Num. 15: 27, 28; for the second, Num. 15: 30, 31.

The basis of our Savior's prayer on behalf of his murderers, Luke 23: 34, was their supposed ignorance: "Father, forgive them, for they know not what they do." Paul ascribes the pardon of his sins to the same cause. 1 Tim. 1: 13. "But I obtained mercy, because I did it ignorantly in unbelief." The presumptuous, wilful transgressor will look in vain for pardon. All others may come to Christ, and procure atonement for their sins, and receive immediate pardon.

2. Another very important effect resulting from the intercession of Christ, is the agency of the Holy Spirit. This is the mainspring of the whole system. For, notwithstanding that men possess all the faculties which are necessary to come to Christ, yet, in *that* the *convincing* and *persuading* influences of the Spirit, no sinner would be induced to come to Christ for salvation.

Even the Christian does not feel access to God in prayer, without the intercession of the Spirit. Rom. 8: 26, 27. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And he searcheth out the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

That the influence of the Spirit is procured by the intercession of Christ is evident from his own words, John 14: 16. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, and toucheth him not, and he cannot take him: for he abideth in the Father, and the Father will send him unto you, and he will abide with you and be in you."

Jesus Christ, having passed into heaven, intercedes, that is, prays the Father, through the merits of his blood, that the Spirit may be sent into the world. And he is sent forth. His office, work, as now described, is to comfort the saints, and to convince the world of sin, &c.

Christ advocates the cause of individual believers, by pleading his blood for the pardon of their sins. (1 John 2: 1.) and that the Holy Spirit may help their infirmities. In behalf of the *unrepentant*, he intercedes, not for the pardon of their sins, but that the Holy Spirit may be sent to convince them of sin, and to incline them to come to him for salvation.

SUMMARY.

Preparatory to atonement, 1. An officiating high-priest is indispensable. This we have in Christ, who is a priest "made not after the law of a carnal commandment, but after the power of an endless life."

2. A suitable victim. This is found in Jesus, who was made a little lower than the angels, for the suffering of death."

3. Confession of sin, and faith, or trust in the blood of the victim to be offered, and prayer on the part of those for whom atonement is to be made."

4. The death of the victim. This was done by the Jews, who, by wicked hands, crucified and slew "the Lord of life and glory."

In the economy of divine mercy, the above named four things are all preparatory to atonement for sin, and indispensable to it. Christ makes atonement, not in the character of a suffering victim, but in that of an officiating high-priest. It consists not in his death, but in the offering of his blood in "the holiest of all." It was not made on Mount Calvary, but has been made before the true mercy-seat in heaven, for all who have believed in Jesus, and will be made there, and there only, for all who shall hereafter believe on him. Christ, in his unchangeable priesthood, having offered himself, without spot to God, as a propitiatory sacrifice for all mankind, and having "passed into the heavens," with his own blood (not literally,) he there officiates perpetually as high-priest, making atonement for those, and those only, who come to God by him.—This he does, by sprinkling his blood upon the true mercy-seat, that is, by pleading its merits in their behalf, before the throne of God.

The effects of atonement. These are,

1. The immediate forgiveness of those for whom it is made. Where atonement is made, pardon immediately and invariably follows.

2. The Holy Spirit is sent forth into the world, in consequence of the intercession of Christ, and becomes the efficient agent, through the instrumentality of divine truth, in convicting sinners, and in persuading them to repent and to trust in the blood of Jesus Christ for pardon; and when regenerated to comfort and work in them "both to will and to do, of his good pleasure, and the work of faith with power," and to sanctify and prepare all the heirs of glory for that heavenly state.

REMARKS.

1. This explanation of the doctrine of atonement divests it of much of the difficulty and obscurity in which it has been involved by mistaken views, and renders it simple and easy to be understood.

2. It shows the perfect harmony between those scriptures which, by some, are regarded as containing proof of a definite, limited atonement, and others, which, by many, are considered as teaching the doctrine of a general provision.

3. It shows the perfect consistency between the doctrine of atonement, and the freedom of the human will and human actions in all matters of religion. Ample provision being made for all, the Holy Spirit is sent forth to bring men to Christ. In doing this, they are not moved, like causes of inanimate matter, by physical power, but, as moral agents, by moral considerations. These are, the law of God, addressed to their consciences, and its tremendous penalty, to their fears, and the pardon of sin and eternal glory, to their hopes. "Thus with the great truths of the Bible, and in the true understanding, and placed, by the Spirit's influence, in all their innumerable hearings, to their minds, so that they may have a just and adequate view of their real condition, they are called upon to choose whom they will serve, or in other words, to choose whether, by repentance and faith, to come to Christ for atonement, while, as a merciful and faithful high priest, he waits to be gracious—or obstinately to refuse, and rejecting the Holy Ghost, to perish." In all this, no violence is done to the will.—Yet if any accept, and atonement be made for them, it is definite and limited, and they owe their salvation entirely to the grace of God.

4. These views dash to the ground the antinomian shield of the sinner, and open an unobstructed avenue to his conscience.—They also sweep away the short anchor

*It has been objected, that this sentiment precludes the possibility of infant salvation. To this, it is replied, that atonement for sin has reference only to actual transgression. The infant has not become an actual transgressor. It is in no sense guilty. For guilt is not transferable and it is violated no law; hence it has no need, strictly speaking, of atonement, and none is made for it as a transgressor; yet its salvation results from the intercession of Christ, for, although it is not polluted with actual guilt, it possesses a bias to sin, which must be removed. This may be done by the direct agency of the Spirit, sent for the express purpose, in consequence of the intercession of Christ, upon the same principle, that it is sent to regenerate the world of sin, &c. The infant may be the subject of sanctifying grace, but not of pardoning mercy, for it has no guilt of which to be forgiven. When it is saved, it is sanctified, but not pardoned. Sanctification and pardon are two things, and are performed by different agents. The former is the work of the Spirit, the latter is the act of the Father

of Universalism, and uncover its gilded refuge of lies.

5. They show the folly and falsehood of the Roman Catholic notion of a superabundant store of merit, committed to the church, in consideration of which she sells indulgences, and from which her dignitaries claim a right to draw, to cancel their licensed wickedness. M.

WASHINGTON UNION ASSOCIATION.

From the Minutes it appears that the number of churches is 17—ordained ministers 10—licentiates 3—added by baptism during the year 46—present number of communicants 2415. The following are among the resolutions passed:

Br. A. Wait, from the Committee on the Tract cause, reported the following, which was received and adopted:

Whereas the Baptist Denomination, from a conviction of duty, arising from love to the whole truth of Divine Revelation, have long since organized and sustained, under discouraging circumstances, the Baptist General Tract Society, therefore, Resolved, That we recommend the churches to this association, to come up with more united and vigorous determination to the aid of this benevolent enterprise.

Br. Joshua Fletcher, from the committee on Sabbath Schools, reported the following, which was received and adopted:

In view of the blessed effects, which have resulted from Sabbath Schools, in promoting morality and religion where they have been systematically organized, Resolved, That we recommend to all the churches composing this association, to form and sustain Sabbath schools, where it is practicable, and that we supply them with libraries for miscellaneous reading, which will inculcate principles of morality and religion, which are in accordance with the word of truth.

Br. H. Reynolds, from the committee on Temperance, reported the following resolution, which was read and adopted:

Resolved, That we recommend to the churches of this association, not to receive or hold in fellowship any individual, who uses, for a beverage, any intoxicating liquors, or who traffics in the same, except for medicinal, medicinal, and sacramental purposes.

Br. C. B. Keyes, from the committee on the subject of Moral Reform, made the following resolutions, which were received, adopted, and ordered to be published in the minutes.

1. That we view, with feelings of moral and religious regret, the prevalence of licentiousness and the languid state of feeling and action in wiping away this blot from the character of society.

2. That we highly approve of the efforts of the "seventh commandment society," in their attempts to raise the standard of moral reform principles and practice.

3. That we commend to the pastors of the several churches, comprising this body, the importance of calling the attention of their congregations to this very important subject.

4. That we commend to the churches the importance of supplying themselves with the "Journal of Public Morals."

5. That by the blessing of God, we will second every judicious effort, which, in its nature or tendency, is calculated to accomplish the desired reformation in public morals.

Br. E. D. Colver, from the committee on the abolition of slavery, submitted the following report and resolutions, which were received, adopted, and ordered to be published in the minutes.

1st. Resolved, That the system of slavery, the holding in bondage, the buying and selling of human beings, is not only an *abominable*, but in all and under every circumstance, a sin in the sight of Heaven, a violation of the spirit of the gospel, and an infringement on the inalienable rights of man; that as a sin, men should be faithfully warned of its nature, should repent and immediately forsake it.

2d. Resolved, That the great law of christian fellowship, enjoining on us, not to suffer in any wise, sin on a brother but to rebuke him, calls on us, not to seal our lips in silence, lest we should offend those charged with the crime, but affectionately and plainly to remonstrate with them, to admonish and rebuke.

3d. Resolved, That it be recommended to all our churches, to make the cause of the oppressed slave a subject of special request at the throne of Grace.

Br. Fox, from the committee on the communication of Brother Peck, and the N. Y. State Convention, and the subject of Foreign and Domestic Missions, reported the following, which were received and adopted:

1st. Resolved, That we earnestly recommend to all the churches in this association, that we make an effort to raise, for the year to come, \$500 for the State Convention.

2d. Resolved, That we recommend to each church in this association, to raise an amount equal to 20 cents per member, the ensuing year, for the Convention, that being the amount necessary to raise the \$500 pledged by the association.

3d. Resolved, That it be recommended to pay to Brother Peck all Missionary notes, not otherwise disposed of by the churches.